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COMMENTARY

Against AI Shamanism: A Confucian Critique of Ghostbots

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Abstract
This commentary critically examines the ethical implications of ghostbots from a Confucian perspective. Ghostbots are AI-powered digital replicas of deceased individuals; they simulate the appearance, voice, and personality of the deceased through machine learning and affective computing. The unregulated usage of these technologies of digital immortality risks eroding traditional moral and ritual boundaries between the living and the dead. Drawing on Confucian ritual philosophy, I demonstrate how ghostbots disrupt the natural grieving process by collapsing the spatiotemporal distance essential to traditional mourning practices. I also explore the possibility that a restricted, therapeutic deployment of ghostbots could be carefully limited to align with Confucian values such as filial piety.

Keywords Ghostbots · Confucianism · Filial piety · Family · China

In an era of rapid advancements in artificial intelligence and digital technology, ghostbots, which are AI-powered digital replicas of the deceased, are no longer confined to science fiction. Through big data modeling, voice synthesis, and deep learning, the likeness and personality of the deceased can be digitally preserved, allowing the deceased to haunt the virtual world and even to interact with the living.

Ghostbots bear a striking resemblance to the concept of the Horcrux in the *Harry Potter* series. A Horcrux is a dark magical object created by a wizard through profoundly evil acts, splitting one's soul and sealing a fragment within an object to achieve a form of immortality.[1] As long as the Horcrux exists, the wizard's soul survives, rendering one unable to truly die, even if one's body has been destroyed. Similarly, we might ask whether using a person's texts, images, and videos to train a digital avatar, even with the person's consent, constitutes a kind of fragmentation or harm to one's spirit.[2] Is the act of encoding a person's essence into data, and thereby enabling a digital "survival," a technological parallel to the magical splitting of the soul?

In contemporary China, it is now possible to commission a customized ghostbot for just a few hundred dollars, although the technology is still far from perfect.[3] The startling accessibility forces us to confront the ethical implications of commodifying human memory and posthumous presence. While some scholars maintain an optimistic stance toward ghostbots,[4] this commentary argues for restricted use from a Confucian perspective. It draws on Confucian views on funeral rites, ancestral veneration, and familial ethics to challenge the widespread and unregulated use of ghostbots. It will also propose how ghostbots might be better employed under certain conditions.

[1] Rowling, J.K. 2005. *Half-Blood Prince*. London: Bloomsbury Publishing, p. 465.

[2] On the complex issues pertaining to consent, see Zhao Li, "Using AI to Recreate the Voices and Faces of Deceased Loved Ones Still Requires Improved Regulations" (用AI复活亲人音容笑貌还需完善规则体系) *Legal Daily* (法治日报) March 10. http://h5epaper.legaldaily.com.cn/content/20240310/Articel04003SR.htm. Unless otherwise indicated, all English translations are my own.

[3] See Yang, Zeyi. 2024."Deepfakes of your dead loved ones are a booming Chinese business," *MIT Technology Review*. May 7, 2024. https://www.technologyreview.com/2024/05/07/1092116/deepfakes-dead-chinese-business-grief/ .

[4] Hurtado Joshua. 2023."Towards a postmortal society of virtualised ancestors? The virtual deceased person and the preservation of the social bond。" *Mortality*28(1): 90–105. Martin, Jordan R. "The Self from the Perspective of Confucian Ontology: Reflections Inspired by Digital Avatars"(儒家本体论视域下的 "自我": 从数字分身谈起), *International Studies on Confucianism (Chinese & English)*《国际儒学 (中英文) 》(1):45-55.

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Guiding the Living Back to Life

The ultimate purpose of Confucian funeral rites is to help the living return to the normal course of life. These rituals are not only meant to honor and remember the deceased, but also to guide the bereaved through the mourning process, enabling the bereaved to gradually heal and resume their everyday responsibilities and human relationships.

Xunzi (荀子, c. 310–235 BCE), a foundational Confucian philosopher who emphasized the transformative power of ritual, articulated the general principles of funeral rites:

> The standard practice of funeral rites is that one changes the appearance of the corpse by gradually adding more ornamentation (饰, *shi*), one moves the corpse gradually further away (远, *yuan*), and over a long time one gradually returns to one's regular routine (平, *ping*). Thus, the way that death works is that if one does not ornament the dead, then one will come to feel disgust, and if one feels disgust, then one will not feel sad. If one maintains excessive proximity to the deceased, this closeness breeds familiarity, and such familiarity inevitably leads to weariness. Growing weary leads to forgetting ritual duty, and forgotten duty means abandoned respect. If one day a person loses his lord or father, but his manner in sending them off to be buried is neither sad nor respectful, then he is close to being a beast. The exemplary person is ashamed of this, and so the reason that he changes the appearance of the corpse by gradually adding more ornamentation is to eliminate any disgust. The reason that he moves the corpse gradually further away is to pursue respectfulness. The reason that only over a long time does he gradually return to his regular routine is to properly adjust his life.[5]

Death inherently possesses an unpleasant natural quality: the physical decay and altered appearance of the corpse can instinctively provoke revulsion, thereby hindering the formation of genuine mourning. For Xunzi, the process of "ornamentation" (饰, *shi*) which includes decorating the body and beautifying funeral rituals is not an act of hypocrisy, but rather a necessary transformation of natural death into cultural death through ritual. The aestheticization allows the living to confront the deceased in a dignified manner, minimizing instinctive aversion while cultivating ritual-based moral sentiments. Furthermore, Xunzi emphasized the psychological necessity of the "gradually further away" (渐远, *jian yuan*) mechanism, whereby ritual serves to guide the living to progressively increase their physical separation from the deceased. Finally, he argued that an extended period of mourning is required so that the bereaved can slowly return to normal life and carry on.

Through the ritual process of ornamentation, distancing, and restoration, individuals are able to establish a buffer between their instinctive fear of death and the moral cultivations of filiality and ancestral veneration. Ultimately, it enables the transformation of raw natural emotion into enduring moral qualities associated with filiality and a sense of responsibility. According to the *Analects*, Confucius said: "When your father is alive, observe his will. When your father is dead, observe his former actions. If, for three years, you do not change from the ways of your father, you can be called a 'filial son'."[6] A filial child honors the departed not through endless immersion in grief, but by embodying their virtues in life. Through the family's moral legacy, remembrance of ancestors becomes an active transmission of virtue across generations.

Precisely because the deceased has passed away, the act of remembrance becomes more genuine and precious. A funeral serves as a bridge, guiding the living from the illusion that "the deceased is still present" to the acceptance of the reality that "the deceased is gone." The true purpose of a funeral is not to keep the bereaved trapped in sorrow forever, but rather to use ritualized mourning as a way to help them prevent individuals from harming their health or neglecting their duties due to excessive mourning, gradually emerging from grief and returning to normal life.

Although ghostbots appear to offer a way for the deceased to live on forever, in reality, they artificially prolong the period of mourning without end. On the one hand, the bereaved are fully aware of the fact that their loved one has passed away; on the other hand, the presence of the ghostbot, like a digital specter, continues to linger in the bereaved's daily life. It creates a paradoxical situation where the living are caught between accepting the loss and being constantly reminded of it, making it difficult for them to achieve genuine closure and move forward.

In the *Analects*, Zi You, one of Confucius' foremost disciples, said: "When mourning has expended itself in grief, it should end."[7] It does not imply that filiality terminates with the funeral rites. Confucius demands that after the death of parents, adult children should bury them with ritual propriety and then worship them with ritual propriety.[8] Starting from the 1980s, filial children in China revived celebration of the 2500-year-old Qingming Festival (清明节, *qingming jie*), also known as Tomb Sweeping Day. Filial children

[5] *Xunzi* ch. 19. Translated by Hutton, Eric L. 2014. *Xunzi: The Complete Text.* Princeton, NJ: Princeton University Press, p. 209. Modified.

[6] *The Analects* 1.11. Translated by A. C. Muller. http://www.acmuller.net/con-dao/analects.html. Modified.

[7] *The Analects* 9.14. Translated by A. C. Muller. http://www.acmuller.net/con-dao/analects.html.

[8] *The Analects* 2.5. Translated by A. C. Muller. http://www.acmuller.net/con-dao/analects.html.

took time off from work and asked for leave from school for their children, so that the whole family could return to their hometowns to sweep the tombs of their ancestors. As more and more people took time off, the Qingming Festival was eventually established as an official holiday by the government.[9] Should these filial children customize ghostbots to honor traditional ancestral rites practiced during such occasions as the Qingming Festival? In the next section, I will discuss this topic.

Virtue-Based Ancestral Rites Versus AI Shamanism

The rise of contemporary AI shamanism has fundamentally blurred the traditional boundary between the living and the dead. When an AI avatar not only imitates the appearance and voice of the deceased but also evolves through machine learning and even participates in family decisions, the object of ancestral rites quietly shifts into a new kind of digital subjectivity, which can be unpredictable and precarious.[10] Over time, a ghostbot can evolve into something different from the ancestor it originally represented, as machine learning algorithms interpret data in ways no human would.

What is even more troubling is that affective computing, intended to deepen emotional bonds with AI ancestors, can turn ancestral rites into a commercial service.[11] Subscription fees replace offerings, software updates supersede annual memorials, and the Confucian emphasis on moral reflection is drowned out by algorithmic instant gratification.

Such technological developments challenge our understanding of what it means to remember and honor ancestors, raising questions that resonate with much older debates about the nature and purpose of ancestral rites. To better understand these changes, it is helpful to revisit the traditional Confucian perspective on ancestral rites inherited from the Zhou dynasty (c. 1046–256 BCE) and its contrast with earlier shamanistic practices of the Shang dynasty (c. 1600–c. 1046 BCE).

In Shang times, ancestral sacrifices were heavily shamanistic, centered on direct spirit invocation. The Shang people sought to communicate with their ancestors' spirits through frequent and bloody sacrifices, including human offerings, in hopes of gaining supernatural protection or material benefits. The sacrifices were often ecstatic and transactional, aiming for a tangible response from the spirit world. Ancestral sacrifice in Shang dynasty was strictly hierarchical: In Shang belief, the longer ancestors had been dead, the greater their supernatural power. Minor issues such as toothaches or bad dreams were addressed to recently deceased ancestors, while matters of greater importance, like the success of the harvest, were directed to more distant ancestors. The most momentous concerns, such as war, were reserved for ancestors who had passed away long ago. The living sought to please the most recently departed ancestors, who in turn would seek favor from even earlier generations, ultimately culminating in the appeasement of natural powers.[12]

However, with the advent of the Zhou dynasty, the nature of ancestral rites underwent a fundamental transformation. The Zhou people rejected the utilitarian, spirit-bargaining practices of the Shang, and instead ritualized and moralized the ceremonies.[13] The focus shifted away from seeking direct interaction with ancestral spirits. Instead, through solemn and well-ordered rituals, participants cultivated a mindset of "sacrificing as if present" to nurture filiality. The Zhou dynasty reframed cosmic order around virtue (德, *de*) as the foundation of the Mandate of Heaven, transforming rituals from serving ancestral spirits to cultivating the living's moral character. Thus, in Confucianism, ancestral rites are not about seeking miracles or supernatural intervention but about commemorating the deceased through ritualized remembrance. Such practices allow the living to demonstrate respect and gratitude, while also cultivating ethical dispositions and sustaining cultural legacy. The ceremony becomes a means to nourish the ethical life of the present, rather than to manipulate the spirit world.

Michael Puett points another key difference between ancestral rites in the Zhou and Shang dynasties. In the Shang period, the king determined both the hierarchy and the functions of the ancestors. In contrast, in the Zhou dynasty, the situation was quite the opposite. The king could not decide who counted as an ancestor, nor could he assign their roles. Instead, the king was expected to follow the exemplars set by virtuous ancestors, emphasizing the importance of moral excellence over royal

[9] See Sun, Anna. 2019. "Turning Ghosts into Ancestors in Contemporary Urban China," *Harvard Divinity Bulletin*, https://bulletin.hds.harvard.edu/turning-ghosts-into-ancestors-in-contemporary-urban-china/.

[10] Regarding digital life, see Hugo Rodríguez Reséndiz and Juvenal Rodríguez Reséndiz. 2024. "Digital Resurrection: Challenging the Boundary between Life and Death with Artificial Intelligence." *Philosophies* 9: 71.

[11] Another worry is that ghostbots can be used by political leaders to ensure that their "cult of personality" is immortal.

[12] See Puett, Michael. 2002. *To Become a God: Cosmology, Sacrifice, and Self-Divinization in Early China*. Cambridge, MA: Harvard University Press, chapter 1; Keightley, David N. 1998. "Shamanism, Death, and the Ancestors: Religious Mediation in Neolithic and Shang China (ca. 5000–1000 B.C.)." *Asiatische Studien* 52 (3): 763–831.

[13] See Puett, Michael. 2002. *To Become a God: Cosmology, Sacrifice, and Self-Divinization in Early China*. Cambridge, MA: Harvard University Press, chapter 1; Shaughnessy, Edward L. 1999. "Western Zhou History." In *The Cambridge History of Ancient China*, edited by Michael Loewe and Edward L. Shaughnessy. New York, NY: Cambridge University Press, pp. 292–351.

authority in shaping ancestral veneration.[14] It demonstrated that moral excellence, rather than royal authority, constituted the essence of ancestral veneration.

Confucianism inherited the Zhou dynasty's virtue-centric view of ancestral rites. In the *Analects*, there is a famous saying about ancestral rites: "Sacrificing as if present means sacrificing to the spirits as if they were present."[15] Even though the ancestors do not actually appear, participants perform the rituals with the same reverence and propriety as if ancestors' spirits were truly present.[16] Rather than attempting to summon or communicate directly with the spirits of the deceased, Confucian rituals focus on honoring and remembering ancestors through formal acts of respect and reverence. These ceremonies serve as a way to cultivate the virtue of filiality (the mother of all virtues in Confucianism), strengthen family bonds, and express gratitude for past generations, rather than seeking supernatural intervention or direct guidance from the spirit world.

So what kind of preparations were required for sacrificial ritual in the Zhou dynasty? The *Book of Rites* (礼记, *Liji*), a collection of texts that systematically documents the social hierarchies, governmental protocols, and ritual ceremonies of the Zhou dynasty, particularly in the section "Sacrificial Rites," provides a detailed account:

> To observe mourning for three days, one must stay within the mourning hall; for the subsequent seven days of mourning, it can be conducted outside the mourning hall. During the three days of mourning, one should reflect on the deceased's living place, recall their laughter and conversations, remember their aspirations, and think about the things they loved to do and eat. By concentrating wholeheartedly on mourning for these three days, it will feel as though one is about to truly see the person they are going to honor.
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> On the day of the ceremony, when entering the ancestral hall, it feels as if one can faintly see the visage of their loved one. Upon completing the rituals and turning to leave, there is a profound stirring in the heart, as if hearing the loved one's voice. When stepping outside and listening carefully, it seems as though one can hear the loved one's deep sigh.
>
> Thus, the ancient kings' filial piety towards their ancestors was such that the ancestors' appearances always seemed to be in front of their eyes, their voices always echoed in their ears, and their thoughts and preferences were always remembered. With such deep love for their ancestors, it is as if the ancestors were always alive in their hearts; with such devout respect, the ancestors' appearances and voices seemed vividly present. When ancestors hold such a significant place in the hearts of their descendants, how could they not be treated with utmost respect?[17]

The ten-day purification period prescribed before sacrificial rites was, in essence, a highly sophisticated process of psychological preparation. During this period, participants would deliberately activate a mosaic of sensory memories by recalling the deceased's living spaces, their laughter and conversations, their aspirations, and the things they loved to do or eat, which vividly reconstructed a "personality mirror" of the departed within the mind of the living. Thus, "sacrificing as if present" does not refer to spirit summoning or supernatural apparition, but rather to a lively state of memory achieved through deep, focused contemplation.

Furthermore, the sensory descriptions often found in ancestral halls, such as "as if one can faintly see the visage of their loved one, as if hearing their voice, as though one can hear their deep sigh" reveal Confucianism's unique understanding of presence. These sights and sounds are not literal apparitions, but the release of accumulated psychological energy within the ritual space: a process in which inner memory is externalized as symbolic perception. The liminal state, poised between reality and imagination, is neither the trance-like possession of Shang shamanism nor mere psychological suggestion; rather, it is an ethically oriented, shared ritual experience, guided by the formal structure of ritual propriety.

Moreover, Confucianism holds that true piety toward one's ancestors is cultivated internally through sustained ritual practice, gradually nurturing virtue within the self. When descendants reach a point where "the ancestors' appearances always seemed to be before their eyes, their voices constantly echoed in their ears, and their preferences were never forgotten," the ancestors achieve a kind of immortality, not as supernatural beings, but as an "inner other" embedded in the moral consciousness of the living.

Regrettably, the current trend of treating digital ancestors as transactional agents undermines the Zhou virtue-centric principle of "sacrificing as if present," which emphasized reverence maintained through respectful distance rather than literal recreation of the deceased. It closely resembles Shang

[14] See Puett, Michael. 2002. *To Become a God*: *Cosmology, Sacrifice, and Self-Divinization in Early China*. Cambridge, MA: Harvard University Press, chapter 1.

[15] *The Analects* 3.12. Translated by A. C. Muller. http://www.acmuller.net/con-dao/analects.html.

[16] For analysis of the "as if", see Puett, Michael. 2015. "Ritual and Ritual Obligations: Perspectives on Normativity from Classical China." *The Journal of Value Inquiry* 49: 543–50. Also see Puett, Michael. 2002. *To Become a God*: *Cosmology, Sacrifice, and Self-Divinization in Early China.* Cambridge, MA: Harvard University Press, chapter 2.

[17] *Book of Rites· The Meaning of Sacrificial Rites (*礼记·祭义*, Liji·Jiyi).*

dynasty practices, where people sought direct spiritual intervention to solve earthly problems. Ancestors are no longer merely symbols for remembrance, but become digital ghosts that intervene in real life, offering advice on relationships through data analysis or influencing marriage decisions via voice interactions. When algorithm-generated ancestors are available 24/7 to fulfill needs, the ritual restraint and reflective space of Confucian rites are lost.

In short, ghostbots threaten to disrupt this delicate psychological and ethical process of remembrance. By externalizing memory into an always-accessible, algorithmically animated replica, ghostbots circumvent the very process of internalized contemplation that Confucian rituals value essential. Ghostbots offer passive, on-demand interactions that demand no spiritual effort. The "personality mirror," once painstakingly forged through contemplation, is now outsourced to machine learning, turning what was meant to be an introspective journey into a transactional consumption. The digital ancestors do not live on as moral guides within the heart, but as haunting ghosts trapped in the uncanny valley between presence and absence.

Historical Continuum of the Family

The third point concerns Confucian philosophy of history. As recorded in the *Book of Rites*, it describes a striking ritual arrangement: "Now, according to the way of sacrificing, the grandson acted as the impersonator of the king's father. He who was made to act as the impersonator was the son of he who made the rites. The father faced north and served him. By means of this, he made clear the way of a son serving his father. This is the relation of father and son."[18]

In this ritual, the king's son plays the role of the king's father, demonstrating the guiding power of ritual form. The underlying meaning is that the father was once a son, and the son will one day become a father. The seemingly cyclical relationship among grandfather, father, and son in the sacrificial rites is in fact a fluid expression of the father-son bond, and this very fluidity constitutes a family's history. Through the symbolic act of impersonator representative, the deceased grandfather is momentarily "revived" in the grandson's body, signifying the continuity of the bloodline. When the father bows to the son who stands in for the grandfather, this gesture is both an act of remembrance for the ancestor and a rehearsal of his own future fate: he too will one day become the subject of rites. The young grandson, temporarily assuming the role of grandfather, anticipates the familial responsibilities he will one day bear.

The ritual structure allows participants to viscerally experience their place within the family's historical continuum: each person is both an inheritor of tradition and a pioneer of the future. The father's bow to the son who plays the grandfather subtly reveals that paternal authority is itself historical and transient; today's authority (the father) was yesterday's subordinate (the son) and will be tomorrow's remembered ancestor (the grandfather). By enacting the grandfather, the son comes to understand the inevitability of the older generation's passing; by serving the "impersonator," the father contemplates the eventual transfer of familial duty.

The mutual recognition transcends one-directional filial piety and creates a sense of intergenerational empathy. Through the ritual reenactment of rites, the family achieves a form of continuity that surpasses individual life and death. The Confucian ancestral ritual is an attempt to ethicize time itself. For Confucianism, remembering the ancestors is not an act of re-enchantment, but a sober affirmation of where one comes from. Likewise, educating future generations is not about exerting control, but about transmitting a sense of where one is going. In this way, Confucian ritual embodies an alternative to Martin Heidegger's idea of "being-toward-death": it is not an existential awakening of the individual, but an ethical awakening of the family within the flow of history.

As a contemporary technological promise of "immortality," ghostbots may appear to extend humanity's emotional attachment to the deceased, but they fundamentally undermine the Confucian intergenerational ethical structure of "past–present–future." When ancestors achieve digital immortality through algorithms, we show piety not to our real ancestors, but to neural network models and digital fakes trained by technology companies. The temporality of the family ceases to be a flowing river and instead becomes a stagnant swamp: the dead never truly depart, and the living can no longer move forward.[19] The danger of ghostbots lies not in simulating the departed, but in attempting to use technology to abolish humanity's most basic existential condition: mortality itself. The profundity of the Confucian notion of "sacrificing as if present" is precisely that it acknowledges the inviolable boundary between the world of the dead and that of the living, and within this recognition, endows life with its dignity.

[18] *Book of Rites·Sacrificial Rites (*礼记·祭统*, Liji·Jitong)*. See Puett, Michael. 2023. "The Work of Appropriation, Domestication, and Substitution: Theories of Sacrifice in the Liji." In *All about the Rites: From Canonised Ritual to Ritualised Society*, edited by Anne Cheng and Stéphane Feuillas. Paris: Collège de France, pp. 35–54.

[19] For a discussion of the temporality of family in Confucianism, see Wang Pei and Daniel A. Bell, "Age-Based Hierarchy in the Family: A Defense and Qualifications."(以年龄为基础的家庭正序：辩护及其限定） *Journal of Sun Yat-sen University (Social Science Edition)* (中山大學學報 (社會科學版)) 2021(3).

Conditional Acceptance of Ghostbots

From the perspective of Confucian ethics, the ghostbot might be cautiously accepted as a transitional tool for therapy. For individuals suffering from complicated grief due to traumatic loss, psychiatrists may draw upon the Confucian principle of "suspending funeral rituals in cases of illness,"[20] allowing the use of ghostbots as an emotional support in the initial stages of treatment. However, in the temporal dimension, the algorithm should gradually decrease the frequency of AI responses, mimicking the emotional attenuation curve of traditional mourning periods.

Additionally, to prevent digital ancestor veneration from degenerating into routine emotional consumption, it is essential to establish clear ritual boundaries. In the spatial dimension, a "virtual ancestral hall" should be constructed, restricting digital rituals to certain memorial occasions (such as Qingming or death anniversaries), to prevent the erosion of ritual solemnity by everyday smartphone interactions. Such limited application of technology acknowledges the reality that extreme grief can cause significant harm yet preserves the Confucian idea that "When mourning has expended itself in grief, it should end."[21] Therapeutic ghostbots should thus be designed as temporary vessels only to help the living cross the river of grief, not as permanent illusions in which one remains chronically immersed.

Lastly, ghostbot technology urgently requires legislation to prevent abuse. Drawing from organ donation systems, a notarized "digital will" procedure should be established. The digital replication should require explicit, documented consent from the deceased during their lifetime, with terms that unambiguously define the permitted uses and period of validity. Without such safeguards, the technology could be misused; for example, a son using a ghostbot to insult his deceased father, turning the technology into a tool for family violence. Technology companies must also be mandated to implement ethical algorithms that filter out hate speech and inappropriate interactions. Also, laws should prohibit the use of ghostbots for purposes other than memorial rituals, such as commercial endorsements or entertainment livestreams, and violations should be prosecuted as digital desecration. In the end, the digital likeness of the deceased should be owned by their legal successors, but they should not have the right to alter core personality parameters (such as political views or religious beliefs), to guard against the ethical risks of rewriting the personal history of the deceased.[22]

By maintaining sacred distance, neither forgetting the dead nor turning them into slaves of algorithms, we honor our ancestors as they were, not as we might wish them to be. In the *Analects*, Confucius said, "Working to give the people justice and paying respect to the spirits, but maintaining a proper distance, you can call wisdom."[23] It means allowing the departed to rest in the dignity of their completed lives, while the living carry on their moral legacy. Confucian exemplary persons (君子, *junzi*) bring justice to the community, not by relying on digital spirit-summoning technologies, but by remembering and passing on the virtues of their ancestors.

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[20] *Book of Rites·Summary of the Rules of Propriety Part 1 (*礼记·曲礼上*, Liji·Quli Shang).*

[21] *The Analects* 19.14. Translated by A. C. Muller. http://www.acmuller.net/con-dao/analects.html.

[22] The dangers of manipulating digital replicas can extend beyond individual families. Consider the global chaos that could ensue if historically influential political, military, or religious figures were digitally resurrected and began to "speak.".

[23] *The Analects* 6.22. Translated by A. C. Muller. http://www.acmuller.net/con-dao/analects.html. Modified.